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(ELECTION CONTINUED.)

JACOB AND ESAU.

Jacob have I loved, but Esau have I hated. ROM. ix. 13.

THERE is no one passage of scripture, between the covers of the Bible, about which there has been more dispute, than about this. Those who believe in the doctrine of eternal, particular, personal and unconditional election; or that the present and future states, both of the righteous and wicked; were determined, by an eternal, irrevocable decree of God; consider these words as ample, and incontestable proof of their favourite system. While those, who consider men moral agents, and gospel probationers, and election to salvation, to be in Christ only; and not antecedent to true faith in him, have a very different view of the subject. The great difficulty, in understanding Bible election; appears to arise, partly, from a want of a right division of the word; and partly, from a misapplication of those passages, where the word election is used. For instance, the word election, sometimes signifies the power of choosing. Sometimes it signifies the act of choosing; and sometimes it signifies the choice, or persons chosen. And ought always to be construed, and applied according to the primary in-

ention of the writer. Again, when it applies to nations, it is very improper to apply it to individuals. And so when it applies to Patriarchs, Prophets, Apostles, or believers in Christ; it is highly improper to apply it to infidels. This is like taking the children's bread and casting it to dogs. The Apostle introduces this subject, by expressing his unfeigned sorrow for the fall of the Jewish nation; who were Israelites by original extraction; but proves that the promise made unto Abraham, or to Isaac, did not necessarily include all their descendants. And in the sequel sheweth, that God is not unrighteous, in bestowing his unmerited mercy on whom he pleaseth, whether Jews, or Gentiles. And also from the metaphor of the potter and the clay, sheweth Gods absolute power, in disposing of nations, or of persons, according as they obey, or disobey him. And while speaking of the promise which was made unto Abraham. He remarks, that the seed was to be called in Isaac; and that the children of the promise were to be counted for that seed. And extending his remark to Isaac, he saith, "And not only this, but when Rebekah also, had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.) It was said unto her the elder shall serve the younger." And then adds, "As it is written Jacob have I loved, but Esau have I hated."

1. It is evident that the election mentioned in this place, was a lineal election, and referred to the Patriarchal line, through which the seed was to come. And that the prediction "The elder shall serve the younger" &c. Alluded unto events, which were to take place between the two nations, which were then seminally in the loins of Jacob and Esau. And which events accordingly, did take place between the two

nations, hundreds of years after Jacob and Esau were dead. This will appear as evident as words can make it; if we turn to the passage referred to by the Apostle, and read what was said to Rebekah Gen. xxv. 23. "And she went to enquire of the Lord, and the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Now, the Apostle says, "That the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, *the elder shall serve the younger*. But he dont say, that God told Rebekah, before the children were born, or had done any good or evil, that, he loved Jacob, but hated Esau. For God never told Rebekah so. And besides, God never hated any person yet without a cause; especially, a little harmless infant before it was born. But he says, "As it is written, Jacob have I loved, but Esau have I hated."

By whom then was it written? Why, it was written by Malichi, the last Prophet that spake to the nation of Israel; about 1282 years after the death of Jacob. And then, not on account of any thing which had transpired between the two brothers. But on account of events which took place between the two nations, which proceeded from their loins, which nation, had ever been called by the names of their predecessors, *Jacob and Esau*. But the events, which occasioned this awful denunciation, must at present be omitted, while we return to enquire, what we are to understand more particularly by the purpose of God according to election. What then was the purpose of God according to election? Why,

1. It was the purpose of God according to election, to save fallen men by grace, through faith in his Son Jesus Christ; and not by the work of the law.

2. It was the purpose of God according to election, that the seed of the woman should bruise the serpent's head.

3. It was his purpose according to election, that there should be an elect line of Patriarchs, through which that seed should come; extending from Adam of Eden, to Joseph of Bethlehem. And that each of those persons, should receive, the diploma of *Son*, as a mark of distinction from all others, with a patriarchal blessing, importing their election to this noble office; and foretelling the events that should take place, at the time of the appearance of the promised seed, & of the universal blessings, which should flow through him to the human family. A specimen, of which, we have in the promise made to Abraham. "In thee, & in thy seed, shall all the families of the earth be blessed." This patriarchal blessing, was generally conferred upon the first born; except in a few cases, where God by some special communication ordered it otherwise. The case now under consideration, is one of those exceptions. The case has been already described. The woman bore twins, and both sons; which might have rendered it very uncertain, which of the two, was the line, through which the seed should come. And as it so happened, that the first born, was not the person designated by Jehovah, to receive the patriarchal blessing: to prevent any disorder from that circumstance; that the purpose of God according to election might stand, (ie.) that the signal blessing, might be put upon the right person. When the pious mother went to enquire of the Lord concerning the peculiarity of her circumstantial feelings, (before the children were born.) The Lord informed her, that two *nations* were in womb, and that two manner of *people* should be separated from her bowels, and that the one *people* should be stronger than the other *people*, and that the elder should serve the younger.

Who then does not immediately, see, that this election was a lineal election ; and that it referred to the nations, and not to the persons of Jacob and Esau ? Or in other words, who does not see the absurdity of applying this election to the salvation and reprobation of individuals ?

It was the purpose of God according to election, i.e. it was the choice of God, that Jacob should receive the patriarchal blessing ; because he was to be the father of the Jewish nation. And it was also his purpose according to election, that the nation which proceeded from Jacob's loins, should be stronger, and more powerful, than the nation which proceeded from the loins of Esau ; and that the Edomites, notwithstanding they were a powerful nation, should become tributary, or be in subordination to the Israelites. But it was not the purpose of God according to election, that Jacob should be saved, and that Esau should be damned. Nor, that Esau and his posterity should be excluded from a common share of gospel privileges among other nations. Lineal, national, or official election, was never designed, to limit, and confine, the love and mercy of God, to those peculiar favourites only, who were elected. But that he might through them, make known, and display his love and mercy to others. The patriarchs were elected to personate, and represent, and testify of a Saviour to come ; that others around them, might also see, and hear and believe in him. So God also elected the Jewish nation, and established them upon a form of government, and laws of his own making, and favoured them with distinguished privileges, and rich blessings : not with a design to confine all his blessings to that nation ; but to open a way, through that dispensation, whereby he might in the fulness of time, bestow greater privileges, and richer blessings, upon all the nations of the earth. So also, under the same dispensation, God elected sev-

eral orders of men, to personate the promised Messiah, in his several offices ; that his image might be fully shewn forth to mankind. Namely, Moses personated him as a mediator—Aaron, as an highpriest—Elijah, as a prophet—David, as a King. Yet God did not confine all his love to those elect individuals, or their successors. God loved all his people and those *orders of men*, were elected for the service and benefit of the rest. And, doubtless, thousands of others, who were not elected to be priests, prophets, or kings ; believed in the promised Messiah, received his spirit, became the sons of God, & became elect in him. While perhaps, on the other hand, thousands of others, belonging to the same peculiar nation, and enjoying the very same privileges ; were disobedient to God, & perished from between the stretched forth hands, of an indulgent, & longsuffering creator. And not only this, but we find that when the gospel day commenced ; and Christ was about to set up his spiritual kingdom. He called his disciples together, and chose, or elected twelve, and ordained them, and sent them forth to preach the gospel of the kingdom, first to the lost sheep of the house of Israel, and then into all the world, to preach the gospel to every creature. And those who believed their preaching, and submitted to the laws of their king, experienced salvation, and also became elect in him. And I have no doubt but there are hundreds, and I hope thousands in the present day, who are elected of God to sound salvation to the perishing nations ; that others through their preaching may believe and be saved. We see therefore, that election was designed for public benefit, and not for the exaltation of a few individuals ; to the exclusion of all the rest. Without respect to virtue or vice, holiness or sin, every man is to be judged according to his works, and receive according to his deeds. Jacob was elected to the office of a patriarch ; but this did not ensure

him salvation, without repentance toward God, and true faith in a promised Saviour. Neither did his election to that office, exclude Esau from enjoying gospel grace in common with others in a private capacity; any more, than my brother's being elected a member of the legislature excludes me, from being a free citizen of the same state. Or any more than my brother's being elected a gospel minister, hinders me from being a true penitent, or hearty believer. Much has been said in respect to the policy of Jacob, and his fond mother, in obtaining the blessing; And much might be said here, if I had room, which might be pleasing to my readers. But as brevity, and perspicuity, are my principle objects; I shall pass over all that, with only remarking, that in the act of receiving the blessing, Jacob very much resembled a guilty condemned sinner, who comes to God for mercy. For at any rate, he obtained the blessing by coming in the name, and cloths of the firstborn. And, although, he got the blessing, he had nothing to boast of. For it is evident, that Isaac imparted it, with his heart glowing with distinguishing love, to his very Son Esau. So that we may justly infer, that Jacob obtained the blessing of his father Isaac, for his brother Esau's sake; as the guilty condemned sinner, obtains the pardoning grace of God, by coming in the name of Jesus, and pleading the merits of a crucified Saviour. But there is one passage, which is frequently brought forward by our opponents to prove the personal reprobation of Esau (ie.) Heb. xii. 16. 17. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected for he found no place of repentance, though he sought it carefully with tears." It is very plain, that the Apostle was not in this place, arguing in favour of absolute election and reprobation.

tion. But was urging the necessity of constant perseverance in the way of holiness, and a diligent watchfulness, lest any man should *fail of the grace of God*, or, lest any root of bitterness springing, up should trouble them, and thereby many be defiled. Or, lest through unwatchfulness, and unprayerfulness, they should any of them fall into *fornication*, or *profanity*; and so for one moments pleasure of sin, sell, or give up, all divine consolation: after the similitude of Esau, who for one morsel of meat sold his birthright. Which certainly could never have been the case with any of them, if their election had been absolute, and unconditional. And of course all such cautions would have been needless. There is no doubt but Esau was a profane person, and by nature, a child of wrath even as others; and needed regenerating grace as well as others. But it is very evident that the Apostle, by this comparative remark, did not mean to be understood, that he considered Esau a reprobate in a gospel sense, or, a person wholly abandoned of God, without a day of grace, or offer of mercy. For in the same Epistle. Heb. xi. 20. He says, "By faith Isaac blessed Jacob and Esau concerning things to come." So we see, that notwithstanding Jacob through guile, and the policy of his fond mother, obtained the patriarchal blessing (agreeably to the purpose of God according to election.) Which Esau honestly applying for, was rejected: And found no place of repentance, *in his father Isaac*. Though he sought it carefully with tears. The reason is obvious—There was but one patriarchal blessing, and that had been irrevocably given to Jacob. Yet he received a blessing through the gospel; for it is evident, that *faith* is a gospel grace; and by *faith* Isaac blessed *Esau*, as well as *Jacob*, concerning things to come. And although the patriarchal blessing, insured to Jacob, the prerogative of government over

Esau, for a certain term of time; the blessing which by the same faith was bestowed on Esau, predicted a period when he should have the dominion, and should break Jacob's yoke from off his neck, and so in his turn, sway the sceptre of power. This will appear more explicit, if we turn to the passage, and read the words contained in the two blessings.

1. The blessing of Jacob, we have Gen. xxvii. 28, and 29. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; cursed be every one that curseth thee, and blessed be every one that blesseth thee."

2. We have the blessing of Esau, in the 39th and 40th verses of the same chapter. And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and the dew of heaven from above; and by thy sword thou shalt live and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, thou shalt break his yoke from off thy neck."

1. I can perceive no very essential difference in these two blessings, except in those words which refer to national prerogative of government; and that seems, not very material. Since, he who by faith put that right *first* on Jacob, also by the same faith, put it *last* on Esau. And again, there is no candid person I presume, who reads those words, and compares them with what God said to Rebekah, or that reads the scriptural history of those two persons, that will pretend to prove, that it was the purpose of God, that Esau should in person serve Jacob, for all will agree, that the purpose of God shall stand, and inasmuch as it was exactly to the reverse of this, viz. In stead of Esau's serving Jacob, and in person bowing down to him. Jacob did repeatedly acknowledge himself to be Esau's servant, and called Esau his Lord, and

bowed down to him, as will appear by their narrative. Therefore, the fact is, this right of government, referred to the nations, which proceeded from the two persons ; and not to the persons themselves, as has been before hinted.

2. If we take notice of the order of the blessings conferred on those two persons, and compare them with events, which soon after began to take place, and continued to take place in succeeding generations. We shall find, that those prophetic blessings, were completely fulfilled in them, and in their respective posterities.

1. Let us notice the order of Jacob's blessings. "Therefore God give thee of the dew of heaven, & the fatness of the earth, and plenty of corn and wine, &c."

2. Let us notice the order of Esau's blessing. "Behold thy dwelling shall be the fatness of the earth, and the dew of heaven from above, &c."

Here the candid reader will observe, that in Jacob's blessing "The dew of heaven" is *first* ; and the fatness of the earth is *last*. But in Esau's blessing the fatness of the earth is *first*, and the dew of heaven is *last*. These are figurative expressions. The dew of heaven from above, doubtless means *spiritual blessings*. The fatness of the earth means *temporal blessings*. Hence we may infer, that Jacob and his posterity, was to enjoy spiritual blessings or gospel privileges first, and the fatness of the earth or temporal blessings last. And that Esau and his posterity were to enjoy temporal blessings first ; and spiritual blessings or gospel privileges last. However, we are not to understand, that while Esau and his descendants enjoyed the fatness of the earth, that Jacob and his descendants had no temporal blessings. Neither are we to understand, that while Jacob and his descendants, enjoyed the dew of heaven ; that Esau and his descendants had no spiritual blessings. All these

things are to be understood in a comparative sense, that is, while Esau and his descendants, were rich, and in affluent circumstances, Jacob and his descendants, were to be comparatively poor, and under afflictive circumstances ; yet to enjoy a competence of the necessities of life. And so while Jacob and his descendants were to be exalted to heaven in point of religious privileges, and abounding in divine favours ; Esau and his descendants were to be comparatively destitute of those blessings. Yet, to enjoy the common influences of the spirit, and light enough to save them, if they submitted to it ; and enough to render them forever inexcusable if they rejected it.

We come now to notice some of the most remarkable events, which took place in the history of those two persons, and we shall see how they correspond with the patriarchal prediction. Jacob was to have the dew of heaven *first*. And accordingly he soon after began to experience it. It fell on him first at a place anciently called Luz, which he ever after called Bethel, (ie. the house of God,) on account of an extraordinary vision which he witnessed at that place the time he went to Padan-aram. He tarried at this place all night, and he took of the stones of the place and put them for his pillows and lay down to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and he saw the angels of God ascending & descending on the ladder, & he beheld the Lord also standing above the ladder, saying, "I am the Lord God of Abraham, and the God of Isaac ; the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, & thou shalt spread forth to the west, and to the east, and to the north, and to the south ; and in thee and in thy seed shall all the families of the earth be blessed, &c." See Gen. xxviii. from 12th to 15th. Jacob awaking from this wonder-

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ful vision, was so transported, with the magnificence and grandeur of the scene, and his soul was so ravished with a sense of the divine excellency ; that it appears, he thought that he had either accidentally, or providentially, lit upon the only spot of communication between heaven and earth. " He said, how dreadful is this place ! This is none other but the house of God, and this is the gate of heaven." And he sat up a stone for a pillar, and called the place Bethel, and made a solemn vow to God. And God appeared to him again at the same place ; when he returned from Padan-aram ; and renewed his promise. The angels of God also met him at Mahanaim. And he wrestled all night with the angel of God at Penuel. God also comforted in the visions of the night at Bersheba, when going down to Egypt. Thus we see that Jacob had much of the dew of heaven, and abounded in spiritual blessings but comparatively, enjoyed but a little of the fatness of the earth, and was almost all the time under afflicting circumstances. He had to leave his father's house for fear of his brother, in the days of his youth, and to turn his back upon his affectionate parents, and went down to Padan-aram, and hired himself out to his uncle Laban, and wrought with him as an hired servant twenty years. And his uncle deceived him, and cheated him, and changed his wages, and fell from his agreements time after time. The first seven years he served for Rachel ; and then was turned off with blear-ey'd Leah. And then had to serve seven years more for Rachel, which made fourteen years that he served for two wives. And the first was cheated upon him too. The other six years, he served for a certain part of the flocks of herds. And as soon as God began to prosper him ; his prosperity excited so much jealousy, and so many hard thoughts, and hard words, and down looks in the family, that Jacob found that it would not do for him

to stay any longer there. He therefore took his wives and children and what goods and cattle he had, and all on a sudden, turned his back upon Padan-aram, & set his face for the land of Canaan. But remembering the old broil at home, he thought it would not do to go there till that was settled; and after spreading his case before God, he sent a considerable part of his flocks and herds as a present before him to appease his brother's wrath. And after settling that difficulty he went to Shalem, where he met with another shocking trial, on account of his daughter Dinah, (who was almost an idol in the family,) and she was violated by Shechem, a young prince of the place. And the atrocious act excited such resentment in the bosoms of her two brothers Simeon and Levi, that they resolved that nothing but blood should atone for the crime. And accordingly they slaughtered all males in the city of Shechem, and plundered the city. And Jacob had to remove to Bethel, where he saw the ladder. He journeyed from there to Ephrath, and there, he buried his beloved Rachel; and soon after had to help bury his father Isaac. And about the next news we have of him, his little beloved Joseph was hated of his brethren, and being sent by his father to visit them at Dothan, they conspired his death. But being delivered out of their hands, by Reuben, who was a little more merciful than the rest: he was striped of his coat of many colours, and sold to a company of Ishmaelites. And the coat dipped in blood, and brought home to his affectionate father, that he might think, that his dear child was torn in pieces by some evil beast. About the next news we have of the patriarch Jacob, there was a famine in the land, and he was forced to give up his beloved Benjamin. But however this almost insupportable trial, was soon overballanced, by the heart cheering and soul ravishing news, that Joseph was yet alive; and was governor

of all the land of Egypt, and turned the key of all its granaries. Now, when we look over those scenes of Jacobs life, with many others which are here omitted for want of room, can we wonder he should say, while his last sands were running. "Few and evil have the days of the years of my life been?" Yet glory to God, we see that he had much of the dew of heaven! And his last days were his best days. He died in full faith of the promised Messiah and left the Patriarchal blessing with Judah, saying, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come; and unto him shall the gathering of the people be." Again, if we follow the history of his descendants, we shall find them to be an afflicted people, all the way along. They sojourned in Egypt, about four hundred and thirty years, and a great part of the time were groaning under the heaviest afflictions. Yet, they had *the dew of heaven*. God heard their groanings; and saw their affliction, and came down for their deliverance. And brought them out with an high hand, and stretched out arm. And made their proud sin-hardened oppressor, a public monument of divine wrath, while he led his afflicted Israel, through the flowing deep upon dry ground, and caused them to sing his praise on the banks of deliverance.

He also gave them his law to keep, & fed them with manna in the wilderness forty years. Notwithstanding, many of them, were a stiff necked and a rebellious people, and their carcasses fell in the wilderness, by their unbelief. Yet he carried the residue into the promised land; and fulfilled all his promises which he made to Abraham, to Isaac and Jacob. Hence we see that they had much of the dew of heaven, tho' not much of the fatness of the earth.

2. But we must now turn our attention for a moment to the history of Esau. Esau was to have *the*

fatness of the earth first. "Behold, thy dwelling shall be *the fatness of the earth*, and the dew of heaven from above." Now, while poor Jacob was labouring as an hired servant in Padan-aram—Esau was dwelling with his parents on the homestead, or adjacent, and was in affluent circumstances. He was also where he could hear the prayers and receive the counsel of his pious father and mother, if he pleased. He was his own man, and was rich. And when his brother Jacob was returning from his servitude as soon as he heard the news of his coming, he could at once muster four hundred men to meet him and escort him home. And when he met him, instead of remembering the old broil and falling on him and his wives, and his children, &c. with edge of the sword; as Jacob feared. He not only conducted as a gentleman, but as a brother, and a christian. He ran to meet him, and embraced him; and fell on his neck, and kissed him, and wept for joy. And when he enquired with respect to the present sent forward to appease his wrath "What meanest thou by all this drove which I met?" Jacob said, "*These be to find grace in the sight of my Lord.*" Esau could say, "I have enough, my brother; keep that thou hast unto thyself." He had a plenty of every thing, and wanted for nothing. But when Jacob urged him, he received it, yet not to appease his own wrath; but to allay his brothers fears. His wrath had doubtless been appeased long before. When Jacob supplanted him, his wrath was kindled against him, because he thought, that Jacob had by fraud and subtilty, got a blessing which of right belonged to him. But it is probable, that when he understood that the thing proceeded from the Lord; and that it was the purpose of God according to election, that Jacob should have the blessing he submitted to it, and therefore at meeting treated his brother with the utmost kindness; and did forever afterwards.

This therefore, is the character of the man, who has been so often sentenced to eternal reprobation, by such as have hearts hard enough, and minds blind enough, and heads weak enough, to believe that a just and holy God, whose nature is declared to be love; hates a certain part of little children, before they are born, or have done any good or evil, and of his mere good pleasure destines them to hell and endless misery, while it is evident, that Christ has died for them; and has delivered in the gospel, that "Of such is the kingdom of heaven."

The next account we have of Esau (after the burial of his father) "He took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan." And removed to mount Sier; leaving the homestead (the land of Canaan) to his brother Jacob. And they called the country where he went Edom, to bear up his name, because Edom, and Esau, signify the same thing. The country was also, sometimes, on account of its eminence and fertility called, the mount of Esau, Seir, &c. Moses gives but a brief tho' splendid account of his posterity, and of their prosperity. According to his statement, Gen. xxxvi. chap. They soon prospered into a nation, erected edifices, built cities, and became a respectable kingdom, and had nine kings which in succession reigned over them; before any king reigned over Israel. Besides along list of Dukes, or noble men, which came out of the loins of Esau. Thus we see that Esau and his descendants enjoyed abundance of the fatness of the earth. Tho' it is presumed that they enjoyed but a small share of religious privileges. And probably no outward means of religious information, except what they obtained through the channel of tradition. While the afflicted descendants of Jacob, had the oracles of God

committed unto them. Thus far we see the prediction of their father Isaac fulfilled.

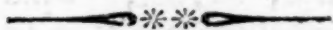
3. We come now to enquire the cause of the awful denunciation "Jacob have I loved, but Esau have I hated." We have the words recorded Mal. i. 2, and 3. "I have loved you saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau Jacobs brother? Saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." This is the text referred to by the Apostle; about which there has been so much dispute. And here it is evident, that God was speaking of the nations called Jacob and Esau; and not of the two persons their predecessors. The Apostle was also writing of the nations, when he quoted it. It aught, therefore, to be applied to the nations; and not to individuals.

The fact is, these two brother nations, were situated near together. And the nation called Jacob, or Israel, were frequently involved in war, with other nations as their history abundantly sheweth. And were sometimes carried away captive, and their cities were sacked, their houses striped, and their goods pillaged. And the nation called Esau, or Edom, while in pretended friendship or professing neutrality being near, without any just provocation; would in a sly, hidden, and clandestine manner, for the sake of plunder; join with the enemies of Israel, and help to spoil them. Which was not only repugnant to the law of nations but inconsistent with the dictates of humanity. God saw their conduct and abominated it. Several of the prophets, mention these things in their writings. But none are more clear on the subjects than Obediah. See his prophesy verse, 6, 10, 11, 13, 14. "How are the things of Esau searched out! "How are his hidden things sought up!" "For thy violence against thy brother Jacob, shame shall cover thee, and thou

shalt be cut of forever." "In the day that stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast one of them." "Thou shouldest not have entered into the gate of my people in the day of their calamity ; yea, thou shouldest not have looked on their affliction in the day of their calamity ; nor have laid hands on their substance in the day of their calamity." "Neither shouldest thou have stood in the cross way ; to cut off those of his that did escape ; neither should thou have delivered up those of his that did remain in the day of distress." From these quotations the cause of this denunciation, may be very clearly seen. God loved his people, tho' he suffered them to be afflicted for their sins, but he hated those who afflicted them wrongfully. And would not suffer such offenders to go unpunished. So he hates all the workers of iniquity, and is angry with the wicked every day. But he don't hate little children before they are born, or have done any good or evil. However God hated the unnatural and inhuman conduct of the Edomites toward his people and accordingly sent his righteous judgments upon them. And they were brought to bow down to Israel according to the word of the Lord to Rebekah. "The elder shall serve the younger," and agreeable to the prediction of Isaac. "By thy sword thou shalt live and serve thy brother" "But when thou shalt have the dominion thou shalt break his yoke from off thy neck."

4. We come now to enquire when this event took place, ie. when Esau took the dominion, and broke Jacob's yoke from off his neck. It has been already remarked that the right of government ran parallel with the enjoyment of religious privileges. Hence, we may infer, that Jacob held it as long as he enjoyed those privileges. Of course the Jews held that right,

till they rejected Christ and his gospel, and when they rejected him, and his gospel, they forfeited that right. And when the Gentiles received the gospel and its privileges they received the right of dominion. The Jews therefore were no longer a peculiar nation, their law was magnified and made honourable. The promises made unto the Patriarchs, were all fulfilled in Christ; and the prophecies concerning him were all accomplished. And he having by the grace of God tasted death for every man and laid down his life a ransom for all. A lawful way is opened whereby the dew of heaven may fall upon all nations or whereby all may enjoy gospel privileges. But inasmuch as the Jews by their unbelief have shut themselves out from those privileges, they enjoy only the fatness of the earth. While the Gentiles enjoy the dew of heaven in glorious effusions. The gospel considers all men in a state of nature upon a level, whether Jews or Gentiles. And God now considers none to be his peculiar people, only such as believe his gospel, and obey his Son Jesus Christ. He is the elect precious, all who fear God and work righteousness are elect in him. For all the promises made to the Patriarchs centred in Christ. Therefore all that are Christ's by regeneration, are Abraham's seed, and heirs according to the promise.



Revival of Religion in New-Durham, N. H.

The Church of Christ in New-Durham, is considered the oldest church in the union. It was established and organized in A. D. 1730. Under the improvement of Elder Benjamin Randal, with the assistance of his associates. He continued their pastor till the 22d of October, A. D. 1803. At which time he died

in the triumphs of faith, leaving his beloved flock in the care of the great shepherd. They have passed through some very trying scenes, both before, and since his death ; and have also had, some very glorious revivals. Many of their first members have been removed by death, and others have removed into different parts of the country, and belong to other churches. Others have wandered out of the way of righteousness, which has caused much grief to the rest. They have had no steady pastor since the death of Elder Randal ; but a small part of the time. Elder Moses Cheney of Sandbornton resided in the town with his family for a short season, and his gift appeared to be profitable among them, and they experienced a revival. But he afterward thought it his duty to return to Sandbornton again. Since that, they have been visited by the neighbouring ministers occasionally, and have had some visits by distant brethren. One in particular, by Elder John Foster, which was followed by another revival. And so they have experienced several small revivals. And there has been great prospects of a general out pouring of the spirit, and of an ingathering of souls ; and some times it would seem as if it was ready to break forth. At other times, it would seem as if about all hope was gone. But I believe there has been a number who have been pretty constantly weeping between the porch and the altar, saying, "Spare thy people, O Lord ; and give not thine heritage to reproach." And God has of late heard their prayers, and appeared for their deliverance.

Extract of a letter to the Editor from Elder Jonathan Kenney, dated at New-Durham, 15th of last month.

"DEAR BROTHER,"

"As cold waters to a thirsty soul, so is good news from a far country." I have the pleasure to inform you, that since I saw you in November last. I have

had the privilege of preaching the gospel of Christ, in the town of New-Durham. The place where the Lord first raised the standard of gospel liberty in this northern clime (in our connexion.) The first time I was in the town, my mind, was remarkably exercised with a sense of worth of souls. I viewed the fields *white* and ready to harvest, and the faithful labourers few. And I felt it my duty to tarry with the people a few days, in which time, the Lord began to pour out his spirit, and favour Zion. Backsliders have been reclaimed, both old and young. Twenty-one, new soldiers, have enlisted under the banner of the cross, eighteen deserters, have returned and found a pardon. A large number are under conviction. I have baptized at three different times. Last Lords day, I baptized ten. One of whom was the youngest daughter of the late Elder Benjamin Randal, who was the planter and pastor of this church, and two of the others were his grandchildren. Our present number is rising of sixty; and is daily increasing. And we prayerfully hope, that the church of Christ in this place, will be reared again on its old foundation, and stand in its primitive beautiful order.

NOTE. "In our last monthly meeting, which was last Wednesday; I should say there were over one hundred persons which attended; forty-nine of whom spoke of the goodness of God."

This account is confirmed by a communication from Samuel Runnels Esq. who is a ruling Elder in the same church. Dated 31st January.

EXTRACT.

"The 11th of Nov. last, Elder Jonathan Kenney, on his return from Q. M. at Buxton, made us a short visit and attended two meetings. And gaining an evidence that a reformation was nigh, he soon made us a second visit, and began to preach the word with power to the people. And the Lord poured out his

spirit in a wonderful manner. And a number who had been backsliden ; some three years, and some twelve years ; and spending their portion of goods in a foreign country, began to return again to their fathers house. And an awful trembling got hold of sinners, and many of them are crying "God be merciful to me a sinner." "Lord save or I perish." Old and young, rich and poor have a share in this time of refreshing. The old saints are greatly comforted, and in general are engaged with Elder Kenney to shew unto the people the way of salvation. As for myself I have been almost ready to say, now Lord lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation &c. But still I desire to wait patiently till my change comes."



REFORMATION IN LIMERICK, Me.

This reformation began visibly to take place nearly twelve months ago. There appeared to be an unusual solemnity on the minds of the people in almost every section of the town, when it first commenced, and especially about what is called Limerick corner. The people in this village have shared largely in the blessing. I have preached there several times to crowded assemblies ; and I do not recollect that I ever witnessed more solemn scenes. The people who attended, of all grades, appeared to give the most solemn attention. A number of the most respectable inhabitation, have their hearts and hands, engaged in the work. Their hearts and their houses are open to receive Christ's ministers, and to hear what is commanded them of God. The work is solemn and progressive. I think as many as twenty have professed

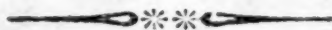
experimental religion for the first time, since the reformation begun. Many others believe with their hearts ; but for fear they should run to fast, do not as yet confess with their mouths ; but they love the brethren, and love the cause ; and are delighted with hearing the gospel of free salvation. However, a number of the blooming youth have felt their hearts so burning with the love of Jesus, that they have not been afraid nor ashamed, to profess their faith in a crucified Saviour, by following him in his ordinance of baptism, in about as cold weather as has generally been experienced the present winter, many more I think have it on their minds and I expect will follow the example soon.



ANOTHER REVIVAL IN PARSONSFIELD, Me.

This is the third revival, which has been experienced in this town, within five years past. The first began in October 1818. That continued about eighteen months. The second commenced November 1821, and continued rising of six months. In the course of both revivals we hope that about 300 souls have shared in the pardoning grace of God. This began to be visible about the middle of last month. A good deal of good seed was probably sown at the time of Quarterly Meeting ; and quite a solemn concern rested on the minds of many. Since that, Elder Clement Phinney, has been indefatigably labouring from section to section of the town, with good success. Nine or ten have been hopefully converted since the revival commenced ; but the most remarkable, are two aged people, a man and his wife, who have been converted in their old age ; and become as little children. It is a ravishing sight to see those hoary headed people ming-

ling their hosanas with the blooming youth, who have enlisted under the banner of Christ. Some of different ages have shared the blessing, many more we trust are seeking an interest in the Saviour. People of all denominations flock to the meetings, and I never saw the people more earnest to hear than at present.



"Therefore, every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

An extract of the experience of Elder Benjamin Randal, (taken from a manuscript) written by himself, corrected by the Editor.

He was the son of captain Benjamin Randal and was born at Newcastle, county of Rockingham, State of New-Hampshire. He says, "I very well remember the operations of the spirit of God on my mind at a very early age. I think it is the first thing I can remember; but like little Samuel I did not know that it was the voice of the Lord. I well remember of my mothers putting me to bed, and of my trying to say, what I called my prayers.

"Now I lay me down to sleep,

I pray the Lord my soul to keep, &c.

I felt as if I wanted something more than I could express in those words. And my heart was so affected that I covered up my little head and wept; and tryed to pray in other words, which would more fully express my feelings. From that time I practiced praying in secret, on my knees, or prostrate on my face, altho' I had never known that kneeling was enjoined as a duty; or that ever any body had practiced in that way. I had an awful fear of God."

thought that he was a great monarch dwelling in an admirable city, sitting upon a shining throne, surrounded with a glorious sort of people, far above the sun moon and stars. And I used to think, if I could get into that glorious place, among those glorious people, I should be happy; for I had no idea that I must be changed, and have a nature like God, in order to be happy with God. And I fear that is the notion of the greatest part of mankind. However, I really believed that God saw me every where; in the dark as well as in the light, in the secret place as well as in the open fields, and heard every thing I said; and knew every thing I thought. Which made me mind every thing I said or did. For I thought, if I would be a good child, the Lord would let me go to that good place; but if I was a bad child I must go to the bad place. Which I thought was a deep pit, some where under where we live.

So I strove to be a good child, and paid attention to my book, and my prayers. And I now say, that I do not remember, that ever I spoke a profane word in all my life. Nov. 18th 1755, there was a very great earthquake. The shock struck the house, about four o'clock in the morning, and shook the house very much; which frightened me at first, not knowing what it was; but when I came down stairs and my parents informed me that it was an earthquake. (It being a very light night, and living near the water) I looked out, and saw the serenity of the air, and the calmness of the water. Instead of feeling terrified, I felt a solemn awe of the great God come over my mind; and I thought I loved the rumbling sound. The next day, there were a number of small shocks; and they seemed to make me feel joyful. I took delight in going to school, and loved to go to meeting, and continued in that way, till I was almost nine years old. My father being a seafaring captain, he took

me to sea with him, in December before I was nine in February.

The vessel was bound to Virginia, and we were twenty-seven days on the passage. Directly after we sailed I was taken sick ; and a fever set in, and I was brought so weak and low, that I was unable to help myself ; and all on board, thought I should not live to reach the port of destination ; but I do not remember that I felt one restless thought ; but felt as if I loved God, and thought if I died, I should be happy. Thus I went on in my phariseical forms, trying to get to heaven by praying and fasting. On the yearly fast, I used to fast from Wednesday evening until Friday morning. And well may I say, being ignorant of Gods righteousness I went about to establish a righteousness of my own ; and did not submit to the righteousness of God. As I advanced in age I advanced in pride, and became superfluous in dress, as much as my ability would admit, and grew vain in my conversation, and allowed myself in frolicking and dancing ; but I considered all this to be no harm, as long as I kept up my form of religion ; for I knew of no order, or rank, but what allowed of these things. Even the minister of the place, and all the ministers that I knew, would not only allow of it, but would ever plead for it, under the name of civil recreation, and that there could be no harm in a civil dance &c. And I knew of no church members who did not allow of, or practice dancing. They also allowed of superfluous dress, especially, on what was called sacrament days ; it was esteemed an honor to the table. And the last dance I ever attended, was with the church members ; if any of them are still alive, they know that I tell the truth. O how has my heart since ached for those things ; and the Lord knoweth, that my soul still mourns, when I think how many are still thus blinded, by blind guides. For, "If the blind,

lead the blind, they shall both fall into the ditch together." When I gave away to the above practices, I used to feel dreadful condemnation, and all my religious fabrick would come tumbling down about my ears ; and for a while I should be ashamed to pray to God, and perhaps omit a turn or two ; and then afterwards, when I dared to pray again, I would pray as much oftener, as to make up all I had lost. So that generally by Sabbath day night, I would have my accounts all square. O ! my God how ignorant I have been. O what a stranger to the way of life and salvation by Jesus Christ.

At times, I used to have dreadful apprehensions concerning the state of my soul ; and my distress was so great, sometimes, that for a season, I could not bear to see any body, and my acquaintance thought I was sick. I remember when I was in my eighteenth year, I had a dreadful distress, which lasted me several days. But (as Bunyon says) I got out on that side next to my own house, and got relief, by my old medicine, ie. by my old form. About this time, my father gave up the idea of making a sailor of me. As I never could be happy at sea ; because I could not bear profane company, or profane language. Therefore, I could not bear a seafaring life ; because the sailors were generally so profane ; yet I never told any one the cause. But as I declined a seafaring life, my father agreed with a very pleasant tempered man at Portsmouth, by the name of Tripe, a Sail-maker, to learn me his art ; and I served with him, three years and one month, which brought me to be twewnty-one. All the time of my apprenticeship, I was under great trials of mind, and some of the servants were very profane, which caused me much distress. And when I reproved them, they would seem to give attention ; and I believe my masters son, was very tender in his mind, he was a very civil young man, and I loved him

much. But one of the servants was more than common ungodly ; he would seem for a time to hear me attentively, and turn it off, with saying, " Ben, you'll be a minister." And break out into laughter. But I had no idea of being a minister ; for I was so superstitious at that time, that I thought it an abominable thing, for any one to attempt to preach, without a college education ; and my advantages were very small. In the year 1770, the year that I was twenty-one ; the God of heaven, sent, that flaming preacher, George Whitefield, through these states. He arrived at Portsmouth, on the twenty-third of September. But, O, how disgustful was the news of his arrival to me. I was much opposed to all traveling preachers, who in those days, by way of derision, were called new-lights, and in short to all, except the settled, congregational Clergy, and to every thing but form ; so that the power of God was even a torment to me. And where there was any power in the preaching, I thought it was all delusion, and enthusiasm. And that all such preachers, were turning the world upside down—Breaking up churches—Frightening the people—And that their earnest and loud preaching, was only designed to make the people cry out, and make a noise—And that they preached only, because they would not work. And I felt enough of the spirit of persecution, to have had all such preachers whip'd out of town. Tho' I should not lik'd to have been seen in it myself. Yet I should have been willing to have seen others done it. I here mention this, with grief and shame, believing there are many others of the same disposition ; that if any such, should ever read this, they may take warning, and cry to God to change their hearts, and give themselves no rest, till they feel the disposition removed. O! how dreadful to have a profession of religion—A form of godliness, and deny the power. To profess Christ, and fight against

his power—To belong to churches—Eat and drink in his name—And hate his spiritual appearance. O, what a surprise I should have met with! What a hell I should have had, if I had have died with that disposition. O persecuting Pharisees—Christless christians—Take warning I pray you, before it be too late! But to return, although Mr. Whitefield's coming was so disgustful to me, as almost every body turned out to hear him, I went also. But more as a mere spectator, than with a desire of reaping any benefit, for I felt resolved, that his preaching should have no effect on me. I heard him for the first time, on the 24th of September. He spake from Rev. ii. 4 and 5. But the power with which he spake tormented me. When he began to be engaged; and his blessed soul to be inflamed with love, and his heart with grief and pity to poor sinners. And began to expand his arms, and tears began to roll down from his eyes. It immediately raised the devil in me. Ah, thought I, you are a good for nothing noisy fellow—All you want is to make the people cry out—My good old minister dont do so; and he is as good a man as you are, and much better.

The next time I heard him, was on the 25th of September at the great meeting-house in Portsmouth, he spake from Luke xv. 2. And his preaching had much the same effect on me as before. The next time I heard his blessed voice proclaim the glorious gospel, was on the 28th of September, on Friday before the Sabbath on which he died. From Mark xvi. 15 & 16. O how wonderfully he spake. "He spake as one having authority and not as the scribes." But it still raised a dreadful spirit of opposition in me. But O, the mercy of God! That he had not let me drop into hell! O stupendous love! O what an eternal wonder it will be, of long suffering patience, that I, (after all this, and much more) have found forgiveness of God, through our Lord Jesus Christ! Glory, glory, everlasting glory, be to his great name!!!

The next Sabbath, 30th of September, 1770. 6
that day ! That memorable day ! That blessed day to
Whitefield ! That blessed day to me ! The minister of
our town preached at Portsmouth at the great meet-
ing-house, and I went with him. And at noon as I
went out from meeting, I stoped with an acquaintance
at Parkers corner. And a man came riding along
and cried MR. WHITEFIELD IS DEAD ! Died this morn-
ing at Newbury, about six o'clock. As soon as the
sound of his voice reached my ears, an arrow from the
quiver of the Almighty struck through my heart, and
a mental voice, by the spirit sounded through my soul,
louder than ever thunder sounded in mine ears. The
first thought, which passed through my mind, was,
Whitefield is now in heaven ; and I am in the road to
hell. I shall never hear his voice any more. I have
dispised him—He was a man of God, and I have re-
viled, and spoke reproachfully of him. He has taught
me the way to heaven ; and I regarded it not : O that
voice is silent as the night, I would not think any thing
too much if I could but hear it again. But, ah ! nev-
er, never, never more in this life. O the loss I have
met with ; but it cannot be recalled. He will be a
swift witness against me, in the day of judgment. I
trembled, every part of my body was affected as well
as my mind. I thought, O that I could be hid ; that
no one might know how I felt. Thus I could say,
that I felt nothing but shame, and hell, and condemna-
tion. I tried to hide what I felt, till I got home. I
then took my room, and kept my distress as much as
possible to myself. For I thought no person ever felt
such horror as I did. All my former religion appear-
ed worthless, and fled from me as though it never had
been. It seemed as if there never was any person so
vile as I, having such an heart alienation, and such
enmity to God, in all his nature, and the manifesta-
tions of his spirit and power. Such unreconciliation

in every sense to God. It would sometimes come into my mind. What reason have I to be so distressed. I have never been so bad as such, and such ones. I have never curs'd and swore like them &c. But, I would think again. Ah, their sins were all outward sins; but they never had such a heart as mine. At times I felt a little calm, and then I wrote a little and made some remarks on the travel and preaching of Whitefield, for in the time of my distress, all the preaching of Whitefield was brought to my remembrance. Then my distress would roll on my mind again like a flood. I should feel so distracted that I would rise from my seat, walk the floor, and be ready to pull the hair out of my head. And if any thing like comfort came into my mind; I could not, I would not have it. For it appeared impossible that it could be for me (for notwithstanding my distress) I felt as if I could not bear, that any of Gods attributes should be infringed. I believed God was merciful enough to save me, or any body else. But how it could be possible, for him to be just, and save me, I could not see. O, that blessed "Just God and a Saviour," was such a mystery to me, that I could not get any discovery of it. And I came to this conclusion, that it would be better for me to be damned, than that Gods justice should be infringed. *Mind*, I do not say, that I *felt* willing to be damned. Some say, that a soul can never be converted until it feels willing to be damned; but I dont believe that. God has taught me better—For if the scriptures are true, and I believe they are. God is not willing that any should perish. And he never required that any of his creatures, should *will* that, which he does not *will*. I was never *willing* to be damned; but I felt as if it would be better for me to be damned than that the glory of God should be eclipsed. Here, I lay, in this unutterable horror, more than two weeks, in which time by experience, I could say,